

A
S E R M O N

Preached before the
Incorporated SOCIETY
FOR THE
*Propagation of the Gospel in
Foreign Parts ;*

AT THEIR
ANNIVERSARY MEETING
IN THE
Parish Church of ST. MARY-LE-BOW,
On FRIDAY *February* 20, 1761.

By the Right Reverend Father in GOD,
RICHARD Lord Bishop of *LANDAFF*.

L O N D O N :
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At the Anniversary Meeting of the
Society for the Propagation of the
Gospel in Foreign Parts, in the Vestry
Room of St. Mary-le-Bow, on Friday
the 20th Day of February, 1761.

AGREED, that the Thanks of
the SOCIETY be given to the
Right Reverend the Lord Bishop of
Landaff, for his Sermon preached this
Day before the SOCIETY, and that
his Lordship be desired to deliver a
Copy of the same to the SOCIETY
to be Printed.

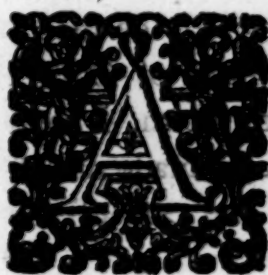
Philip Bearcroft, Secretary.





Epistle to the ROMANS, ch. ix. ver. 26.

*And it shall come to pass that in the place
where it was said unto them, Ye are not
my People, there shall they be called the
Children of the Liveing God.*



S God is the common parent
of the whole race of mankind,
there is not any place where it
can be said *absolutely* that they
are not *His People*, nor can
any one generation of men
more than another in this sense be called the
Children of the Liveing God. But as there are
other relations in which mankind may be con-
sidered as standing in to God, besides just that
primary universal one of a *Creature* to his *Crea-
tor*, and the peculiar state and circumstances of

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some one People may differ from that of another, or from their own at different times and periods, They may, on this account, be considered as more or less connected with God, and, according to the different dispensations of his Providence towards them, more or less sharers of his paternal care and affection ; and *thus* the title of *His People* may be more applicable to some than to others, or to the same people at one time more than at another ; and It may come to pass in this sense, that *In the place where it was said unto them, Ye are not my People, there shall they be called the Children of the Liveing God.*

These words are quoted by the Apostle from the Prophet Hosea, as relating to the reception of the Gentiles into the church of Christ ; and for the better understanding them, I shall consider the import of the Phrases made use of, and how they are applicable to the case of the Gentile world.

First, the Gentiles are here said *not to be the People of God*, which is to be understood with a special reference to their not being comprehended in the Jewish dispensation ; by which that nation was distinguished from all other nations, and on that account stiled God's *peculiar People*, while the rest (who did not stand in the same relation to him, nor partook
of

of the benefit of those particular privileges and advantages he had vouchsafed to them) are represented as *Strangers*, as *Aliens*, and as not being his People, because they were not so in the same sense by any particular covenant and Polity as the Jews were, for *He shewed his word unto Jacob, his statutes and ordinances unto Israel, but he had not dealt so with any other nation, neither had the Heathen knowledge of his laws.*

And it is with respect to the same notion and manner of speech, that it is said in the latter part of the text concerning the Gentiles,—that they shall be called, *The Children of the Liveing God*; alluding to their being received into covenant by the Christian Dispensation as well as the Jews, and enjoying all the valuable privileges, and extraordinary blessings of it, equally with them, whereby they became entitled to the several appellations (once appropriated to the Jews, but now equally applicable to all, by virtue of the Christian covenant) of *Servants, Subjects, People, and Children of God*, who also in like manner was denominated *their God, their King, their Father, according to the riches of his grace wherein he had abounded towards them, that they should be fellow heirs, and of the same body, and partakers of his promise in Christ by his Gospel,*
who

who though sometimes alienated, and enemies in their minds by their wickedness, are no more strangers and foreigners, but fellow citizens with the Saints, and of the household of God, on whom the father has bestowed such manner of love, that they should be called the Sons of God, having received adoption of Children by Jesus Christ to himself.— All which expressions are relative to the mercy, and love of God, in admitting the Gentiles to the privileges of the kingdom of Christ, and are correspondent to what is declared in the text,—*That in the place where it was said unto them Ye are not my People, there shall they be called the Children of the Living God.*

But though the original condition of the Gentiles, *without* the benefit of the Christian dispensation, and the new and nearer alliance to God, into which they were to be received by the terms of Christianity, be what is primarily intended by their *not being his People*, and by their becoming *the Children of God*; yet there is a secondary sense, connected with, and consequent to the former, in which these expressions may be aptly applied to their *moral* character, and in reference to which the Heathens may be denoted, as *not being the People of God*; a character very expressive of the sad state the world was in,

in, before men had the advantage and assistance of a revelation to open their eyes, and to turn them from darkness to light, and from the Power of Satan unto God : For there was such gross ignorance among them of the nature of God, of any just method of worshipping and serving him, and of the whole system of duty and obedience that was owing to him, that it might be well said of them, that they were without God in the world. Not that God had ever left himself at any time without a witness, and his rational creatures unprovided of means sufficient to discover his being, and the duty they owed to him; for so much as this is implied in the very endowment of Reason and Understanding, and is absolutely requisite in the character of moral agents, placed in a state of discipline and trial, and accountable to their Creator for their conduct and behaviour in it; but yet it was true that the rule of life and worship, contained in natural religion, did become notoriously ineffectual, and of little use; and why it did so, is not hard to be accounted for, in creatures liable to the several influences of Prejudice, Passion, Example and Habit, who could chuse whether they would exert their reason against them, or give themselves up to
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be so governed by them, as to be brought into such a state of depravity and ignorance, as to have little sense of the fundamental articles of religion and morality. And such in fact was the case of mankind, they were either in total ignorance as to the plainest and most momentous truths, or in such habitual inattention with relation to them, as differed in its nature and effects but little from it. Not likeing to retain God in their Knowledge, Idolatry and Polytheism prevailed, and from so fundamental an error, it was impossible but the grossest superstitions must ensue, and the result be systems of belief and worship the most contrary to, and subversive of the very foundation of all piety and virtue. It was not to be expected that the Pagan theology could afford any rational distinct notion of divine worship. In the multiplicity of Gods their vain imaginations had set up as objects of it, some were of a voluptuous sensual character, others of an austere, sanguinary, tyrannical one; some were *no higher* than of the animal race—Birds and four-footed beasts, and creeping things; and others not *so high*, being without life and sense, idols of gold, and silver, and brass, which could neither see, nor hear, nor walk. And this variety of Deity introduced

a medley of rites and ceremonies trifling, obscene, or cruel, and as much differing from one another, as they all did from the true essential ends of worship. And, with such dishonourable and unworthy notions of their Gods, it could not be, but that a depravity and corruption of manners, would follow. For it is an essential principle with men, to imitate the object they worship, and esteem, and stand in awe of; so that Religion itself, in *them*, tended to give a wrong and vicious turn to their minds, helped to pervert, and confound their natural conscience of moral Good and Evil, and gave a kind of sanction and authority to any the most gross immoralities; so that it was no wonder, if the worshippers were, as St. Paul describes them, Fornicators, Adulterers, Thieves, Covetous, and Drunkards, when the Gods they worshipped were themselves no better,—no wonder, that they, who were so alienated from a sense of God, through the ignorance that was in them, should also be alienated from the Life of God, giving themselves over to lasciviousness, to work all uncleanness with greediness. To men of this character in religion and morals, so devoted to superstition, that the most absurd rites prevailed in their worship, and so depraved in manners,

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that the most essential parts of morality were almost universally, and with publick approbation and allowance, transgressed,—considering them thus in a direct and immediate opposition to God by their idolatry and vice, and the Expression of the Text, that they were not the People of God, severe as it is, appears but too well adapted, and expressive of the wretched state the world was in.

But under the Christian dispensation, mankind are distinguished by a different title; they are called the *Children of the Liveing God*, denoting their improvement in knowledge and practice, under the influence of Christian principles, and the change that a real and effectual belief of the Gospel would infallibly produce in them, with respect to the two great articles, the worship of the one true God, and righteousness of life, in both which, they who under Paganism had been so corrupted and defective as to be unworthy of the name of the *People of God*, might, by the helps of Christianity, come to have such right notions as to be distinguished by the higher title of *his Children*, Children of the *Liveing God*, in opposition to *lifeless Idols*, and *dead men deified*, whose worshippers, servants, and *Children*, they before were, saying to a
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stock, thou art my father, and to a stone, thou hast brought me forth. For there is an immediate tendency in the doctrines of Christianity, to recover mankind from all Idolatrous and false worship, and to put a stop to the fatal effects it had on the manners and practices of the world: What it teaches of the Being of God, and his Providence, of his moral government and terms of salvation, is fitted to extirpate every principle of Superstition, every notion of immorality and licentiousness, and to plant in their room a just awe and veneration of the Deity, with such a sense of duty and moral obligation, as hath a natural tendency to promote the virtue and perfection of mankind. By being taught the truth as it is in Christ Jesus, Men, even the Illiterate, have more useful apprehensions of the nature and perfections of God, than were generally attained to by the learned among the Pagans,—they have the clearest and most excellent rules to recur to for the direction and government of themselves, and they have infinitely stronger motives to engage their attention, and observance of them, than any it was possible they could have from the unassisted powers of reason and natural understanding. Well then might the reception of the Gospel, with these advan-

tages, for reformation and improvement, be supposed to effect a change of character in men—in their principles—their dispositions—their designs and purposes, and they on this account very aptly be represented as becoming new creatures, created after God in righteousness and true holiness, or as it is in the text, *The Children of the Living God*.

To the words thus considered, as implying the efficacy and universality of the Christian dispensation, the event may perhaps be objected, and the question put—why in an establishment designed to bring all mankind into one condition, and under one character, there are so many who have never come to the knowledge of it at all, and so many of those who have, on whom it has failed to have its proper effect.—It were indeed to be wished that the lives of Christians were more answerable in practice to the opportunities and motives their religion lays before them, of moral improvement; but that it has not constantly this effect on its professors, though it may be matter of reproach and shame to them, ought not to be made any of objection and prejudice against Christianity itself.—The Gospel has laid before men instructions and motives proper to inform, and persuade,
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and *no otherwise* can religion be offered to intelligent creatures.—It points out to them a method by which they may exalt and dignify their nature, but if through their own fault—their insensibility—inattention, and ungoverned passion, some individuals do not arrive at the Perfection of Christians, this is not conclusive against the wisdom of the institution, whose declared purpose is to bring all men to repentance and newness of life, and to the nearest relation they can have to God, by being holy, as he is holy.—The Grace of God, which bringeth Salvation, haveing appeared unto all men, that denying ungodliness and worldly lust, they should live soberly, righteously, and godly in this present world, and so become the Children of the liveing God.

But if men will object, that Christianity does not answer the character of a religion designed to be thus universal, because there is a great part of the world that are in total ignorance of it, and have not so much as heard of the name of Christ, the fact must be owned, (the intent of this present assembly is an acknowledgment of it) but it must not be admitted a just presumption against the gracious intention of God, that he willeth all Men to be saved, and to come to
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the Knowledge of the truth. For unless we could be certain that the Gospel would not some time or other be extended, and the knowledge of it *hereafter* be communicated to the several nations of the world, its not being so at present is not a sufficient ground to conclude a failure in the promises, and predictions of its universality, any more than the delay of the *first* promulgation of it, was *so* in respect to the prophecies, which foretold our Saviour's coming into the World, and the answer in both cases is the same, —that *known unto God are all his works from the beginning of the world*, and, *that it is not for us to know the times and the seasons, which the Father hath put in his own power*, and will undoubtedly best determine by his own unerring wisdom.

The method of God's proceeding in the plan of the Christian dispensation, has been from the beginning gradual; it was promised and prepared for long before the commencement of it in fact, and conducted through several changes of dispensations according to the different circumstances of the world, till it was made manifest in the fulness of time by the appearance of our Lord and Saviour; and we ought to believe that it will advance in the same manner by successive gradations to that perfection it is intended for

for in its final consummation, and that the farther step towards it by the enlargement of its extent and influence among the nations which have not hitherto been blessed with the knowledge of it, will be taken in some future time, even at *that* time, and in *that* manner that shall fully justify the truth of the promises, and manifest the infinite goodness and wisdom of the Supreme Being. This is the *immediate* conclusion that is to be made from the present confined state of Christianity; but from this there follows another, worthy our consideration, and relative to the business of this society, and that is—that it is the duty of every one to help forward, as he is able, this great work of the *Propagation of the Gospel*, that its way may be known upon earth, its saving health among all nations. For whatever is believed to be the intention of God, and in the plan of his providence, This it is undoubtedly our duty to promote, and to qualify ourselves to be conducive to the accomplishment of, as far as he has put it in our power to be so. Not *because* God's purposes do need assistance (or can fail for the want of it) from his weak dependant creatures, but *because* He has been pleased to appoint them to be his instruments, in great measure, in the government of the world

world they belong to, and has made a great part of their business and tryal here, to consist in the executing the plans of wisdom and goodness, preconceived, and formed in his all-comprehensive mind; so that by applying our abilities, of knowledge, power, wealth, or whatever else they be, in subserviency to his designs, we make that use of them they were given us for, and pay the obedience due to our Maker.

God, by extraordinary means, and by his own immediate agency, often makes a begining, and prepares matter for his creatures to work on, but after that, the rest is left to its ordinary course, to be effected by second causes, by human prudence and industry; and this especially seems to be the course he has taken for the dispersion of the knowledge of Christianity through the world. As long as any particular interposition was necessary for its support, it pleased God to interpose in an extraordinary manner, but when by this means it was so established, as that it could be maintained and propagated by more natural means, the extraordinary ones seem in great measure to be withdrawn, and the farther teaching and propagating of it left in charge to all Christians to the

the end of the world, as a trust which they are made accountable to God for.

It is not therefore to be looked upon as a matter of mere *choice*, whether we will concern ourselves in promoting the knowledge of Christianity. It is a *duty* to promote it in the manner and way We have opportunity for it, as the instruments of God, who has revealed his will to *some* of his creatures, in order that *others* of them might be, by their means, made acquainted with it, and be more effectually taught how to live rationally in this world, and happily in the other. On this principle was this society first formed, and it may be expected will ever find support among those who have any right understanding of their Christian obligations; for with *such* there can be no *doubt* concerning the duty of propagating religion in the world, and of promoting the enlargement of Christ's kingdom upon earth, and if they should have *any* of the efficacy and usefulness of *this establishment* for that end, the accounts annually published of its progress, examined and compared together, will bear testimony in its favour, and be sufficient, with any candid enquirer, to remove all prejudices of this kind. For there it may be

seen what has been done, and is every day doing for the improvement of the state of religion in every part of our *American* settlements,—how much the congregations of Christians have been strengthened and increased in those parts under the care and protection of this Society, and what provision has been made by the establishment of a usefull and numerous ministry, maintained by their bounty, for haveing all who call themselves Christians well instructed in the principles of their religion, and taught the truth as it is in Christ Jesus; a provision not more necessary for the perpetuateing Christianity where it has been already received, than conducive to a farther reception of it, and its being made manifest to them who have not yet asked after it. And this is what the Society hath been wisely intent upon, according to the instructions of its Charter, to have in the first place a well formed church among Christians themselves, as preparatory to that other branch of it, the propagateing the Gospel among Infidels; for the more pure Christianity is set forth, and the better taught the professors of it are, the more likely is its light to shine among those who sit in darkness, and they the sooner and more effectually to be brought

brought from their Idolatrous worship to serve the Liveing God. And may God grant that Christianity may be dayly takeing farther possession of the world, with fuller efficacy, and greater extent, that those who are already *His People* may grow more conformable to his laws, and that those *who are not* may become *so*, and receive inheritance among them that are sanctified in faith by Jesus Christ.



brought from their idolatrous worship to love
the living God. And may God grant that
Christianity may be daily taking further possession
of the world, with richer efficacy, and greater
success, that those who are already His people
may grow more sanctified in the love, and
that those who are yet heathen may be brought to
submit to Him among them, that the Kingdom of
Heaven may be brought to pass.

AN ABSTRACT of the
C H A R T E R,

And of the Proceedings of the SOCIETY
 for the Propagation of the Gospel in
 Foreign Parts, from the 15th Day of
February 1760, to the 20th Day of
February, 1761.

KING William III, of Glorious Memory,
 was graciously pleased, on the 16th of
June, 1701, to erect and settle a Corpo-
 ration with a perpetual Succession, by the Name of
 THE SOCIETY FOR THE PROPAGATION OF
 THE GOSPEL IN FOREIGN PARTS; for the Re-
 ceiving, Managing, and Disposing of the Charity
 of such Persons as would be induced to extend their
 Charity towards the Maintenance of a Learned
 and an Orthodox Clergy, and the making such
 other Provision as might be necessary for the Pro-
 pagation of the Gospel in Foreign Parts, upon In-
 formation, that in many of our Plantations, Colonies,
 and Factories beyond the Seas, the Provision for
 Ministers was mean, and many other of our said
 Plantations, Colonies, and Factories, were wholly
 unprovided of a Maintenance for Ministers, and the
 publick Worship of God; and that, for lack of Sup-
 port

port and Maintenance of such, many of his loving Subjects wanted the Administration of God's Word and Sacraments, and seemed to be abandoned to Atheism and Infidelity, and others of them to Popish Superstition and Idolatry.

This Society was composed, by the Charter, of the Chief Prelates, and Dignitaries of the Church, and of several other Lords, and eminent Persons in the State, with a Power to elect such others to be Members of the Corporation, as they, or the major Part of them, should think beneficial to their charitable Designs; and they immediately applied themselves with great Zeal and Alacrity to the good Work; and after adjusting Preliminaries in the Choice of Officers, and settling standing Orders and Rules for their more regular Proceeding, they subscribed every one of them according to their several Ranks and Dispositions, an Annual Sum to be paid to their Treasurer for the general Uses of the Society; and chose new Members, and gave out Deputations, according to the Powers in the Charter, to receive and collect the Donations of all charitable and well-disposed Persons towards this most pious Design: And thro' an especial Blessing, *this Work of the Lord hath hitherto prospered in their Hands.* Many more than One Hundred Thousand of our own People, Infants and Adults, and many Thousands of *Indians* and *Negroes* have been instructed and baptized into the true Faith of our Lord Jesus Christ; and more than One Hundred and Thirty Thousand Volumes of Bibles and Common Prayer Books, with

with other Books of Devotion and Instruction, together with an innumerable Quantity of pious small Tracts, have been dispersed in Foreign Parts; and there is now a very hopeful and improving Appearance of Religion in the publick Worship of God, according to the Liturgy of the Church of *England*, in a great Number of Churches in our Plantations in *America*, by the Means, and through the Procurement of this Corporation.

The Charter directs the Society to give an Annual Account to the Lord High Chancellor, the Lord Chief Justice of the *King's Bench*, and the Lord Chief Justice of the *Common Pleas*, of the several Sums of Money by them received, and laid out, and of the Management and Disposition of the Revenues of the Corporation: This is punctually done, and the Society annually makes publick an Abstract of them, and their Proceedings. Therefore the Society now in the first Place acknowledge the Receipt, and return their most hearty Thanks for the particular Benefactions of the Year 1760, viz.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
To Mr. <i>Bedwell</i> , collected in the Parish of Oddstock in Wiltshire, for thirteen Shillings and six Pence.	13	6	
To a Person unknown for half a Guinea, by the Rev. Mr. <i>Bouchery</i> .	10	6	
To a Person unknown for a Guinea.	1	1	
To a Person unknown for five Pounds and eight Shillings, by his Grace the Lord Archbishop of <i>Canterbury</i> .	5	8	
To Mr. <i>Deckair</i> for a Guinea,	1	1	
by			

by the Rev. Mr. <i>Broughton</i> . To Mrs. <i>Susanah Bodenham</i> for a Guinea, by the Rev. Mr. <i>Archer</i> . To a Stranger for two Guineas, by Mr. <i>Nathaniel Woodroffe</i> . To a Person unknown for five Shillings. To a Person unknown for a Guinea. To Lady <i>Curzon</i> for five Guineas. To the Rev. Mr. <i>Edwards</i> , Rector of <i>Machynleth</i> in <i>Montgomeryshire</i> , for a Guinea, by Mr. <i>John Edwards</i> . For fifty Pounds, being the Legacy of Mr. <i>James Hutchins</i> , by Mr. <i>Rowland Harley</i> his Executor. To the Rev. Mr. <i>Leyland</i> for two Guineas. To a worthy Person of Bristol for five Guineas, by the Rev. Mr. <i>Taylor</i> , Minister of <i>Clifton</i> . To Mrs. <i>Lucy Osborn</i> , of <i>Seething</i> in <i>Norfolk</i> , for two Guineas. To the Rev. Mr. <i>Bradford</i> , of <i>Buckford Lee</i> in <i>Devonshire</i> , for ten Pounds, by Mr. <i>John Marshall</i> . To Miss <i>Cary</i> , of <i>Bristol</i> , for a Guinea; to Mrs. <i>Mary Berriman</i> for two Guineas; to Mrs. <i>Peirce</i> for two Guineas; to Mrs. <i>Kelsey</i> for half a Guinea, and to Mrs. <i>Katherine Kelsey</i> for a Guinea, by the Rev. Mr. <i>Berriman</i> . To the Rev. Mr. <i>Hawtry</i> , Subdean of <i>Exeter</i> , for four Guineas. To a Gentlewoman desiring to be unknown for two Guineas, by Major General <i>Hudson</i> . To the Rev. Dr. <i>Lloyd</i> , Dean of <i>Bangor</i> , for a Guinea. To the Rev. Mr. <i>Thomas Hughes</i> , Rector of <i>Llanfwrog</i> in <i>Denbysire</i> , for a Guinea. To several worthy Persons in and about the City of <i>York</i> , for thirty Pounds eight Shillings and six	1	1
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fix Pence, collected by the Rev. the Dean of			
<i>York</i> . To a Person unknown for two Gui-	2	2	0
neas by Mr. <i>John Pinfold</i> . To Mrs. <i>Mary</i>			
<i>Joddrell</i> for a Guinea. To Mrs. <i>Elwes</i> of	1	1	0
<i>Chiswick</i> , for an hundred Pounds by Mr. <i>Wal-</i>	100	0	0
<i>ter Dicker</i> . For thirty Pounds, being the	30	0	0
Legacy of Mrs. <i>Torre</i> late of <i>Wakefield</i> Wi-			
dow, by Mr. <i>Nicholas Smith</i> . For fifty Pounds,	50	0	0
being the Legacy of the late <i>Lomax Martin</i>			
Serjeant at Law. To a Clergyman unknown			
for a Guinea by the Rev. Mr. <i>Broughton</i> .	1	1	0
To a Lady unknown for an hundred Pounds	100	0	0
by the Rev. Mr. <i>Holmes</i> , Minister of <i>Benthal</i>			
near <i>Bridgnorth</i> , <i>Shropshire</i> . To the Rev.			
Mr. <i>Winder</i> of <i>Thorp</i> , near <i>Ashbourn</i> in <i>Der-</i>			
<i>byshire</i> for an hundred Pounds by the Rev.	100	0	0
Dr. <i>Hales</i> . To M. M. for two Guineas. To	2	2	0
Mr. <i>Thomas Mund</i> of <i>Lowestoff</i> for a Guinea.	1	1	0
To Mrs. <i>Percival</i> , of <i>Southampton</i> for a Guinea,	1	1	0
by Mr. <i>Keckwicke</i> . To a Clergyman unknown			
for two Guineas. To Mr. <i>Henry Fawconer</i> for	2	2	0
six Guineas. To <i>William Bury</i> Esq; of the	6	6	0
County of <i>Limerick</i> , in the Kingdom of <i>Ire-</i>			
<i>land</i> , for ten Guineas by the Hands of the	10	10	0
Lord Bishop of <i>Waterford</i> . To a Clergyman in			
the East of <i>Sussex</i> for a Guinea by the Rev.	1	1	0
Mr. <i>Wilson</i> . For five Guineas, being the Legacy	5	5	0
of Mrs. <i>Catherine Rumney</i> , late of <i>Kirkoswald</i>			
in <i>Cumberland</i> Spinster, by the Chancellor of			
<i>Carlisle</i> . To <i>Charles Jennens</i> , of <i>Gopsal</i> in			
<i>Leicestershire</i> , Esq; for twenty Guineas by	21	0	0
Mr. <i>Hetherington</i> . To the Rev. Mr. <i>Harvey</i> ,			
D			
Rector			

Rector of <i>Lawshall</i> in <i>Suffolk</i> for two Guineas.	2	2	0
To the Rev. Mr. <i>Cooke</i> , of <i>Rougham</i> in <i>Suffolk</i> for two Guineas.			
To the Rev. Dr. <i>Neden</i> , Rector of <i>Rushbrook</i> in <i>Suffolk</i> , for five Guineas.	2	2	0
To the Rev. and Hon. Dr. <i>Charles Harvey</i> , Prebendary of <i>Ely</i> for a Guinea.	5	5	0
For two hundred Pounds, being the Legacy of Mrs. <i>Ann Danby</i> late of the City of <i>York</i> Spinster by Mr. <i>Newsome</i> .	1	1	0
For forty Pounds, being the Legacy of Mrs. <i>Catherine Alderman</i> , late of <i>Peasenhall</i> in <i>Suffolk</i> , by <i>John</i> and <i>Elizabeth Clayton</i> , Executors.	200	0	0
For fifty Pounds, being the Legacy of Mr. <i>Thomas Cholmley</i> , by his Executor <i>Dru Drury</i> , and for twenty-four Pounds, the Interest of the said fifty Pounds Legacy.	40	0	0
To Dr. <i>Morton</i> for a Guinea.	50	0	0
To <i>Paul Fisker</i> of <i>Bristol</i> , Esq; for five Guineas by Mr. <i>Laurence Cole</i> .	24	0	0
To Mr. <i>Gibbons</i> of <i>Halifax</i> in <i>Nova Scotia</i> for three Guineas.	1	1	0
To Mrs. <i>Susan Matthew</i> for a Guinea by the Rev. Mr. <i>Reyner</i> .	5	5	0
To Mrs. <i>Watson</i> for a Guinea by Mr. <i>David Ravaud</i> .	1	1	0
To a Person unknown for five Guineas by the Rev. Dr. <i>Tonstal</i> .	1	1	0
To the Executor of Mrs. <i>Ingram</i> for one Pound, in Part of one Year's Interest of 200 <i>l.</i> due the 23d of <i>April</i> 1760, at four and a half <i>per Cent.</i> 8 Pounds, the Remainder thereof, being paid to <i>Francis Ingram</i> , for his Annuity, according to Mrs. <i>Ingram's</i> Will.	5	5	0
To Mrs. <i>Hindmarsh</i> for two Guineas by Mrs. <i>Warcopp</i> .	1	0	0
To <i>Humphry Fitzherbert</i> Esq; for a Guinea by the Rev. the Dean of <i>Glocester</i> .	2	2	0
To	1	1	0

a Person unknown for half a Guinea, by the	0	10	6
Rev. Mr. <i>Bouchery</i> . To the Rev. Mr. <i>Marian Feaver</i> , Rector of <i>Melbury Osmond</i> in			
<i>Dorsetshire</i> , for four Pounds. To the Rev.	4	0	0
Dr. <i>Astry</i> for fifty-two Pounds and ten Shillings,	52	10	0
by the Lord Archbishop of <i>Canterbury</i> . To			
Mrs. <i>Elwes</i> , of <i>Chiswick</i> for an hundred	100	0	0
Pounds by Mr. <i>Walter Dicker</i> . For twenty			
Guineas, being the Legacy of Mrs. <i>Catherine</i>	21	0	0
<i>Scott</i> , late of <i>Alegham</i> in <i>Norfolk</i> , by the Right			
Rev. the Lord Bishop of <i>Norwich</i> . To a			
Clergyman, desiring to be unknown, for			
five Guineas, by the Rev. Mr. <i>Poole</i> . For	5	5	0
twenty Pounds, the Legacy of the Rev. Mr.	20	0	0
<i>George Fenwicke</i> , late Rector of <i>Hallaton</i> in			
<i>Leicestershire</i> . To Mrs. <i>Bewicke</i> for three	3	0	0
Pounds. To a Person unknown for five Shil-	0	5	0
lings. To the Rev. Mr. <i>John Fenwicke</i> , now			
Rector of <i>Hallaton</i> in <i>Leicestershire</i> , for two			
Pounds. To the Rev. Mr. <i>Peppin</i> of <i>Tugby</i>	2	0	0
in <i>Leicestershire</i> , for a Guinea; and to Mrs.	1	1	0
<i>Sarah Carte</i> for a Guinea by Mr. <i>Weston</i> . To	1	1	0
Mr. <i>William Hopkins</i> of <i>St. Paul's Church-</i>			
<i>Yard</i> for five Guineas. To a Gentleman of	5	5	0
<i>Lowth</i> in <i>Lincolnshire</i> for two Guineas. To	2	2	0
the Rev. Dr. <i>Duncan</i> , Minister of the <i>French</i>			
Church in <i>Barnstable</i> for a Guinea; and to	1	1	0
the Rev. Mr. <i>Steed</i> of <i>Barnstable</i> in <i>Devon-</i>			
<i>shire</i> for a Guinea; and for two Guineas	1	1	0
from two Ladies by the Hands of Mr. <i>Steed</i> .	2	2	0
For a Guinea from Mrs. <i>Cordelia Holmes</i> ; for			
half a Guinea from a pious widow not to be			
D 2			
named;			

named; for a Guinea from Sir *John Oglander*, Bart. for a Guinea from Sir *Edward Worsley*, Knt. for a Guinea from *George Bockland*, Esq; for a Guinea from *David Urry*, Esq; for a Guinea from *Barn. Ev. Leigh*, Esq; for half a Guinea from Mr. *Robert Worsley*; for half a Guinea from Mr. *Robert Clark*; for half a Guinea from Mr. *Leigh* of *Thorley*; for a Guinea from the Rev. Mr. *Atkinson*, Vicar of *Laycock, Wilts*; for a Guinea from the Rev. Dr. *Bolton Simpson*, Fellow of *Queen's College, Oxon*, and Vicar of *Milford*; for a Guinea from the Rev. Mr. *Beacon*, Rector of *Calborn*; for a Guinea from the Rev. Mr. *Culm*, Rector of *Freshwater*; for a Guinea from the Rev. Mr. *Palmer*, Rector of *Moteston*; for a Guinea from the Rev. Mr. *Walton*, Rector of *Brixton*; for a Guinea from the Rev. Mr. *Woodford*, Vicar of *Shallfleet*; for a Guinea from the Rev. Mr. *Wood*, Rector of *Niton*; and for a Guinea from the Rev. Dr. *Trougbear*, Vicar of *Carisbrook*, who collected and remitted these last nineteen Benefactions, amounting to seventeen Guineas. To Mrs *Lucy Osborn*, of *Seething* in *Norfolk* for two Guineas, by the Rev. 17 17 0
 Mr. *Broughton*. For two hundred Pounds, 2 2 0
 being the Legacy of the late Rev. Mr. *John Tanner*, Vicar of *Lowestoft* in *Suffolk*, by the 200 0 0
 Hands of the Rev. Dr. *Tanner*. To Mrs. *Ashley* for two Guineas by Mrs. *Lane* of 2 2 0
King-street Covent-Garden. To a pious Soldier in *Nova Scotia* for twenty Pounds and 20 18 0
 eighteen

eighteen Shillings by the Hands of the Rev. Mr. <i>Breynton</i> , the Society's Missionary there.			
To the Rev. Mr. <i>Charles Bowles</i> for a Guinea, by Mr. <i>James Hayward</i> .	1	1	0
To the Hon. Mrs. <i>Shirley</i> for five Guineas.	5	5	0
To Mrs. <i>Pudner</i> for two Guineas, by the Rev. Mr. Archdeacon <i>Head</i> .	2	2	0
To a Person unknown for two Guineas, by the same Hand.	2	2	0
To <i>Thomas Edwards Freeman</i> , Esq; for fifty Pounds by the Rev. Dr. <i>Burton</i> , Canon of <i>Christ Church</i> .	50	0	0
To Mrs. <i>Dolliffe</i> for two Guineas by the Rev. Dr. <i>Crusius</i> .	2	2	0
To a Person unknown for a Guinea, by the Rev. Mr. <i>Archer</i> .	1	1	0
To Mrs. <i>Toogood</i> of <i>Bristol</i> for a Guinea by the Hands of the Rev. Dr. <i>Tucker</i> , Dean of <i>Glocester</i> .	1	1	0
To a Gentlewoman unknown for two Guineas by the Rev. Mr. <i>Broughton</i> .	2	2	0
To Mrs. <i>Floyer</i> of <i>Dorchester</i> for ten Pounds by the Hands of ——— <i>Campbell</i> , Esq; To the Rev. Mr. <i>Allin</i> of <i>Blundeston</i> in <i>Suffolk</i> , for two Pounds twelve Shillings by the Hands of <i>William Henry Ashurst</i> , Esq; And to the Rev. Mr. <i>Wheeler</i> , of <i>Leek</i> in <i>Nottinghamshire</i> , for three Guineas.	10	0	0
	2	12	0
	3	3	0

Total 1462 5 6

These Benefactions, together with twelve Pounds twelve Shillings paid at the Entrance of new Members, amounting to the Sum of Fourteen Hundred and Seventy-four Pounds Seventeen Shillings and Six-pence, are all the Benefactions to the Society in the Year 1760; all which, and

and a much larger Sum, amounting in the whole to the Sum of Four Thousand and Three Hundred Ninety-nine Pounds and Five Pence, hath been expended in Salaries, and other incidental Charges, &c. and for Books sent by the Society to North America.

Also the Society return their Thanks for 200 Copies of the late Rev. Dr. *Berriman's* two Volumes of Practical Sermons, to be sent, for the promoting of true Religion and practical Christianity, to the Society's Missionaries, whose Names, together with those of the Society's Catechists and Schoolmasters, with their respective Salaries, are as follow :

Newfoundland.

Annual
Salaries.

- | | | |
|---|--|------|
| 1 | Mr. <i>Langman</i> , Missionary at <i>St. John's</i> | } 50 |
| | <i>Town,</i> — — — | |
| 2 | Mr. — — — Missionary at <i>Trinity Bay</i> , | 50 |

Nova Scotia.

- | | | |
|---|--|------|
| 3 | Mr. <i>Breynton</i> , Missionary to the <i>English</i> | 70 |
| 4 | Mr. <i>Wood</i> , Missionary to the <i>English</i> | — 70 |
| 5 | Mr. <i>Moreau</i> , Missionary to the <i>French</i> | — 70 |
| 6 | Mr. <i>Buchanan</i> , Schoolmaster to the <i>English</i> , | 15 |
| 7 | Mr. <i>Bailley</i> , Schoolmaster to the <i>French</i> , | 15 |

New England.

- | | | |
|---|---|------|
| 8 | Mr. <i>Browne</i> , Missionary at <i>Newport</i> in | } 50 |
| | <i>Rhode Island,</i> — — — | |
| 9 | Mr. — — — | |

- 9 Mr. Fayerweather, Missionary at Nara-
ganset. — — — } 50
- 10 Mr. Bass, Missionary at Newbury — 50
- 11 Mr. Usher, Missionary at Bristol — 60
- 12 Dr. Cutler, Missionary at Christ Church
in Boston, — — — } 70
- 13 Mr. Bours, Missionary at Marblehead, — 50
- 14 Mr. Winslow, Missionary at Stratford, — 50
- 15 Mr. Lamson, Missionary at Fairfield, — 50
- 16 Mr. Newton, Missionary at Ripton, — 30
- 17 Mr. Dibble, Missionary at Stamford, — 50
- 18 Mr. Brown, Missionary at Portsmouth in
New Hampshire — — — } 60
- For officiating at Kittery, — 15
- 19 Mr. John Graves, Missionary at Providence, 50
- 20 Mr. Taylor, Schoolmaster at Providence, 10
- 21 Mr. Beach, Missionary at Newtown, — 50
- 22 Mr. Macgilchrist, Missionary at Salem, — 50
- 23 Mr. Punderson, Itinerant Missionary in
Connecticut — — — } 50
- 24 Mr. Hutchinson, Schoolmaster at North-
Groton — — — } 5
- 25 Mr. Thompson, Missionary at Scituate, — 50
- 26 Mr. Gibbs, Missionary at Simsbury, — 30
- 27 Mr. Mansfield, Missionary at Derby, — 30
- 28 Mr. Leaming, Missionary at Norwalk, 50
- 29 Dr. Miller, Missionary at Braintree, 60
- 30 Mr. Palmer, Itinerant Missionary in
Litchfield County, and Parts adjacent, } 30
- 31 Mr. Matthew Graves, Missionary at
New London, — — — } 60

- 32 Mr. *Bailey*, Itinerant Missionary on the } 50
 Eastern Frontiers of *Massachusetts Bay*, }
- 33 Mr. *Camp*, Missionary to *Middleton* and } 20
Wallingford, ———— }
- 34 Mr. *Scovil*, Missionary to *Waterbury* and } 20
Northbury in *Connecticut*, ———— }
- 35 Mr. *Peters*, Missionary at *Hebron*, 20
- 36 Mr. *Apthorp*, Missionary at *Cambridge*, 50
- New York.
- 37 Mr. *Seabury*, Missionary at *Hempstead* in } 50
Long Island ———— }
- 38 Mr. *Seabury*, Junior, Missionary at *Jamaica* Town in *Long Island*, ———— } 50
- 39 Mr. ————, Missionary at *Rye*, 50
- 40 Mr. *Timothy Wetmore*, Schoolmaster at } 10
Rye, ———— }
- 41 Mr. *Charlton*, Missionary at *Staten Island*, 50
- 42 Mr. *Watts*, Schoolmaster at *Staten Island*, 10
- 43 Mr. *Milner*, Missionary at *West Chester*, 50
- 44 Mr. *Bartow*, Schoolmaster at *West Chester*, 10
- 45 Mr. *Houdin*, Missionary at *New Rochelle*, 50
- 46 Mr. *Ogilvie*, Missionary at *Albany*, and } 50
to the *Mohock* Indians, ———— }
- 47 Mr. *Oël*, Assistant to Mr. *Ogilvie* among } 10
the *Indians*, ———— }
- 48 *Paulus*, a *Mohock*, Schoolmaster to } 7 10
the *Indians*, ———— }
- 49 Mr. *Lyons*, Missionary at *Brookhaven* in } 50
Long Island, ———— }
- 50 Mr. *Watkins*, Missionary at *Newburgh*, 30
- 51 Mr.

51 Mr. Auchmuty, Catechist to the Negroes }
at New York, ————— } 50

52 Mr. Hildreth, Schoolmaster at New York, 15

New Jersey,

53 Mr. Chandler, Missionary at Elizabeth }
Town and Woodbridge, ————— } 50

54 Mr. ———, Missionary at Amboy, 50

55 Mr. Campbell, Missionary at Burlington, 60

56 Mr. Cook, Missionary in Monmouth County, 60

57 Mr. Reynolds, Schoolmaster at Shrewsbury, 10

58 Mr. Browne, Missionary at Newarke, 50

59 Mr. Mackean, Missionary at New Brun- }
wicke, ————— } 50

60 Mr. Morton, Itinerant Missionary in the }
North-Western Frontier of New Jersey, } 50

61 Mr. ———, Itinerant Missionary in }
New Jersey, ————— } 50

62 Mr. Browne, Schoolmaster at Second }
River, ————— } 10

Pennsylvania.

63 Mr. Ross, Missionary at Newcastle, — 60

64 Mr. Reading, Missionary at Apoquini- }
minck, ————— } 60

65 Mr. Craig, Missionary at Chester, — 60

66 Mr. Neill, Missionary at Oxford, — 60

67 Mr. Currie, Missionary at Radnor, — 60

68 Mr. Inglis, Missionary at Dover, — 50

69 Mr. Barton, Itinerant Missionary at Lan- }
caster, &c. ————— } 50

70 Mr.

- 70 Mr. *Thompson*, Itinerant Missionary in }
 the Counties of *York* and *Cumberland*, } 50
 71 Mr. *Sturgeon*, Catechist to the Negroes }
 in *Philadelphia*, — — } 50

North Carolina.

- 72 Mr. *Earl*, Missionary at *St. Paul's Pa-* }
rish, *Chowan County*, — } 50
 73 Mr. *Stewart*, Missionary at *St. Thomas's* }
Bath Town, — } 50
 74 Mr. *Read*, Missionary in *Craven County*, 50
 75 Mr. *Moir*, Itinerant Missionary, — 50
 76 Mr. *Macdowell*, Missionary at *Brunswick*, 50

South Carolina.

- 77 Mr. *Garden*, Missionary at *St. Thomas's*, 30
 78 Mr. *Martyn*, Missionary at *St. Andrew's*, 30
 79 Mr. *Durand*, Missionary at *St. John's* in }
Berkley County, — } 30
 80 Mr. *Harrison*, Missionary at *St. James's* }
Goose-Creek, — — } 30
 81 Mr. *Baron*, Missionary at *St. Bartholo-* }
meu's, — — } 30

Georgia.

- 82 Mr. *Duncanson*, Missionary at *Savannah*, 50

Bahama Islands.

- 83 Mr. *Carter*, Missionary, — 60
 — as Schoolmaster, — 10

Total £ 3612 10 0

Barbadoes.

Barbadoes,

84 Mr. *Falcon*, Schoolmaster at *Codrington* } 100
College, — — — — — }

85 Mr. *Hodgson*, Usher of the School, and }
 Catechist to the Negroes, — } 70

N. B. These two Salaries are paid out of the Produce of the Plantations.

The Society allow Ten Pounds Worth of Books to each Mission for a Library, and Five Pounds Worth of pious small Tracts to every new Missionary, to be distributed among their Parishioners; and other Parcels of Books, as Occasion offers, and the Society find them wanting: And the Society have received the following Accounts of their pious Labours in the Year 1760.

Newfoundland,

The Rev. Mr. *Langman*, the Society's Missionary at *St. John's Town*, acquaints the Society, by his Letter dated there November 10, 1760, that in September preceding he had visited *Renoufe Harbour*, *Fermouse Harbour*, and *Ferryland Harbour*, to the Southward of *St. John's Town*, and spent about a Month in reading Prayers, and preaching and administering the Sacraments of Baptism and the Lord's Supper, as Opportunity offered, and Occasion required among them; and then he returned to *St. John's Town*, where he performs Divine Service, and preaches both Morning and Evening on every

Lord's Day throughout the Year, except when he visits the other Harbours, or when, through the Extremity of the Cold in Winter, his Congregation doth not come together: And in the Lent Season he reads Prayers on *Wednesdays* and *Fridays*, and catechizeth the Children before the Congregation; when he sometimes also reads one or other of the Homilies, with which they are well pleased, and, he hopes, edified. According to Mr. *Langman's Notitia Parochialis*, there are in *St. John's Town* about 1100 Men, Women, and Children, many of whom are *Irish* Papists, who come thither as Servants, and are kept in tolerable good Order by the Care and Industry of the Magistrates; and some of them come now and then to Church. Within a Year from the Date of his Letter, he had baptized about 50 Children, buried 37 CorpSES, and married 10 Couple; and his regular Communicants are 30. He had disposed of all the Bibles, Common-Prayer-Books, and other good Books, and small Tracts which the Society had been pleased to send him for that Purpose; and the Society hath ordered another Parcel to be sent him to the same good End, of which some Tracts against Popery will make a Part.

The Rev. Mr. *Lindsay*, the Society's Missionary at *Trinity Bay*, writes in his Letter dated *November* the 7th, 1760, that he had proceeded with his best Endeavours and Diligence in the Duties of his Mission, and read Prayers and preached every Sunday, he trusted in God, to
the

the Good and gradual Edification of his Hearers; and he had baptized 8 Male and 14 Female Children within the Year; but writes further, that tired with the Hardships of the Mission, and labouring under some particular Inconveniences for want of an English Servant, of which there is so great a Scarcity there, that he cannot get one to live with him, he hopes the Society would excuse him, if he should quit the Mission and come over into England, which he soon after did; and by a Petition dated *London, December 30, 1760*, prayed the Society to excuse, and to order the Payment of his Salary up to Christmas last; to which the Society consented, and gave him leave, if he would, to return to his Mission early this Spring; but with this Mr. *Lindsay* hath declined to comply, and therefore another Missionary will be sent by the Society to the Church of *Trinity Bay*, as soon as conveniently may be.

Nova Scôtia.

The Rev. Mr. *Breynton*, one of the Society's Missionaries to the *English* there, by his Letter dated *Halifax, October 26, 1760*, informs the Society, that his Brother Missionary, Mr. *Wood*, having happily recovered his Voice, he had taken an Opportunity of visiting four distinct Townships, viz. *East and West Falmouth, Horton, and Cornwallis*; at all which he officiated according to the Liturgy of the Church of *England*, and preached to numerous Congregations, though the Inhabitants are many of them Dissenters;

senters; and he could produce ample Testimonials of their Acceptance of his Labours, and of their earnest Desire to see him again on the same pious Occasion. On his Return to *Halifax*, he found Governor *Laurence* dead; a great Loss to the Colony, to the Church, and to Mr. *Breynton* himself: The Governor, according to him, being possessed of every natural Endowment and acquired Accomplishment that could adorn the Seat of Government, and to his other laudable Qualities was added, that of Sincerity in Religion, and of a zealous Regard to the established Church. The General Assembly of the Province of *Nova Scotia* addressed him on the 5th Day of *January* 1760, to use his Interest with the Lords of Trade, and with the Society, that a Missionary of the Church of *England*, who understands the *German* as well as the *English* Language, if such a Clergyman could be procured, but if not, an *English* Clergyman, as also an *English* Schoolmaster, might be sent thither, with proper Appointments for their Maintenance; the People, under their present Circumstances, being unable to support them: And Governor *Laurence*, in his Letter of *June* 17th, 1760, on this Subject, desired, that the Missionary may be an itinerant one, whose chief Residence should be at *Lunenburg*; and if he proves to be a Man of a good Life and a good Understanding, he will be of great Service in his Visitations of the Settlements now making, towards bringing over the People, among

among whom there is a Variety of Opinions at present, to those of the established Church: With this Request the Society are most willing to comply, and are endeavouring to find a Clergyman and a Schoolmaster with the proper Qualifications, who will undertake these Employments in their Service, for which they will make them a suitable Recompence. Mr. *Breynton* and Mr. *Wood* assure the Society, in a joint Letter of Dec. 13th, 1760, that their Mission is in a most promising Way. The Church at *Halifax* (called *St. Paul's*) is almost finished in a neat and elegant Manner; and the Province Laws, in Regard to the Establishment of Religion, are as favourable to the Church of *England* as the Circumstances of the Colony will admit; and there will be at least 5000 Persons in the out Settlements this Year, most of whom they have reason to believe would profess themselves Members of our Church, provided pious and prudent Missionaries should be settled among them; and in the mean Time, Mr. *Breynton* and Mr. *Wood* promise to make it their constant Endeavour to establish Peace and Unanimity among them, and to extend their Mission as far as possible; they having nothing so much at Heart, as the Furtherance of our most holy Religion, and the approving themselves worthy of the great Trust reposed in them.

New England.

The Church of *Norwalk* make their grateful Acknowledgments to the Society, by their Letter dated *January* the 18th, 1760, for the Appointment of the Rev. Mr. *Leaming*, late the Society's Catechist to the Church of *Newport* in *Rhode Island*, to be their Missionary, for whom they have inclosed the Glebe Land, built a Barn, dug a Well, and repaired the House, with his Assistance, in a decent Manner; and they have great Hopes, that his pious Labours will do much Good among them, as his exemplary Life and constant Attendance on the Duties of his holy Calling, gain him the Esteem of them all. The Members of the Church of *England*, in the northern Parts of *Stratfield*, and *North-Stratford*, return their humble and hearty Thanks to the Society, in their Letter dated *June* 14th, 1760, for the spiritual Advantages, which for some Years past they have enjoyed from the Labours of the Society's Missionaries in those Parts, especially from those of the Rev. Mr. *Beach* and Mr. *Newton*, who have preserved them from the Extravagances and Confusions of Enthusiasm, and taught them to have a very high Esteem and Love for the Worship of the Church of *England*; to enjoy the Benefit of which, they have lately erected a small Church, and invited Mr. *Newton* (he being the nearest Missionary to them) to officiate in it, which he hath done to their entire Satisfaction, and declares his Willingness to continue to do it, with the Society's

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Approbation, as often as may be consistent with his Duty in other Places ; and in a Letter from his Mission, dated *Ripton*, June the 25th, 1760, he gives the following Account of his Conduct therein ; that, by the Blessing of God, he had been enabled to preach and catechize not only on *Sundays*, but also on other Days, to the Edification of many, and especially of a Number of poor Families, that live at the Distance of about eight or ten Miles from *Ripton*, to whom he hath often preached, and rendered them so sensible of the Importance of public Worship, that they have built a Church 36 Feet long and 26 wide, and so far finished it, that in about six Weeks from its Beginning, Divine Service was celebrated in it by a Congregation of more than 300 Persons ; and as this additional Duty will be attended both with Trouble and Expence, in Return for which he can expect very little from the People, Mr. *Newton* hopes the Society would make some Addition to his small Salary, and give a folio Bible and Common Prayer Book to that Church, together with some small Bibles and Common Prayer Books, and Church Catechisms for the Poor, they greatly wanting them : To all which the Society have consented, by adding ten Pounds *per Annum* to Mr. *Newton's* Salary, and by sending the Books desired by him, to be disposed of according to his Proposal.

The Rev. Mr. *Pollen*, late the Society's Missionary to the Church of *Newport* in *Rhode-Island*,
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Island, by a Letter dated there, *July* the 10th, 1760, acquainted the Society, that he had received an Invitation to a Parish in *Jamaica*, and he hoped the Society would not take amiss his Acceptance of it, as he should always retain the utmost Veneration for them; and, whether in or out of their Service, gladly embrace every Opportunity of promoting it: That he was pressed immediately to embark for *Jamaica*, but he would stay and officiate at *Newport* till the Beginning of the Winter: and the Church of *Newport* intreat the Society by a Petition, dated *September* 23, 1760, to grant them another Missionary in the room of Mr. *Pollen*, then about to leave them; and they take the Liberty to mention the Rev. Mr. *Marmaduke Browne*, the Society's itinerant Missionary in *New Hampshire*, as a Clergyman of a very good Character, who had lately officiated to them, to the great Satisfaction of the Congregation, and they hoped to be quite happy under his pastoral Care, would the Society be so good as to appoint him to that Mission. This the Society have granted, Mr. *Marmaduke Browne* joining in the Request, together with his Father, the Society's Missionary at *Portsmouth* in *New Hampshire*, who writes in his Letter of *December* 10th, 1760, that his Congregation at *Portsmouth* increases, and they talk of enlarging the Church; and that he took upon him sometimes the Office of an Itinerant in his Son's Stead, who then supplied his Place in the Church of *Portsmouth*; and in those Travels he had.

had visited *Nottingham*, *Barrington*, and *Canterbury*, several Times with good Success, and the adjacent Towns, *Rumford*, *Bow*, and *Contotock*; and they discover a very favorable Disposition towards our Church, by attending its Services, and presenting their Children to Baptism: The Inhabitants of *Nottingham* and *Barrington* have agreed to join together in building a Church in a convenient Place to accommodate both Towns, and they are making the necessary Preparations to qualify themselves for a settled Minister, agreeable to the Terms of the Society; and Mr. *Browne* desires to know, whether he may be permitted to send to *England* a proper Person for Holy Orders, if such an one can be procured in those Parts, to succeed his Son in the itinerant Mission of *New Hampshire*, should the Society be pleased to grant him the Mission of the Church of *Newport*. To this likewise the Society hath readily consented, they finding it very difficult at present to provide good and able Missionaries to supply the Vacancies which occasionally happen in their Missions.

The Rev. Mr. *Dibble*, the Society's Missionary at *Stamford*, acquaints the Society, by his Letter dated *September* the 29th, 1760, that his People continue in a peaceful united State, in all Parts of his extensive Mission, in which he constantly attends the Duties of his Office, and had preached in the lower District of *Salem* to a Congregation of between three and four Hundred People, and administered the Holy Com-

munion to 39 Persons ; and there is a hopeful Prospect of Religion among that scattered poor People. According to Mr. *Dibble's Notitia Parochialis*, he had baptized 21 Infants and one Adult, after proper Instruction, in the preceding half Year, and the Number of his Communicants in *Stamford* and *Greenwich* amounts to 155.

The Rev. Mr. *Thompson*, the Society's Missionary at *Scituate*, writes in his Letter of *March* 26th, 1760, that his Congregations at *Scituate*, *Marshfield*, and *Bridgewater*, attend the public Worship of God with Decency and Devotion, and live among themselves and with the Dissenters their Neighbours in Friendship and Love ; some of whom, of various Denominations, observing the good Order and Regularity of our Church, begin to have a much better Opinion thereof than heretofore. And the Rev. Mr. *Bass*, the Society's Missionary at *Newbury*, writes in his Letter of *March* 24th, 1760, that there is a good Prospect of the Increase of the Church there, several Dissenters of Repute and Substance having constantly attended its public Worship of late.

The Rev. Mr. *Apthorp*, the Society's Missionary at *Cambridge*, writes from thence in his Letter of *August* 30th, 1760, that the Books sent him from the Society were safely arrived ; and the Building of the Church was in such Forwardness, that he hoped it would be fit for Divine Service in *November*, and particular Care has been taken to make the Structure useful

ful and durable, as well as decently elegant; and, in case of future Accessions to the Congregation, it may be easily enlarged; and he has the Satisfaction to add, that it already promises to be one of the best supported and most flourishing Churches in *America*.

The Rev. Mr. *Winslow*, the Society's Missionary at *Stratford*, informs the Society by his Letter dated *July* the 14th, 1760, that in the preceding half Year he had baptized 8 White and 2 Negro Children, and received some Addition to the Number of his Communicants, and his Congregation continues to maintain their Stedfastness, and endeavour to adorn their Profession by Unity and Peace among themselves, Prudence and Charity towards their Neighbours, and a becoming Zeal for the Purity of the Faith. Mr. *Winslow* mentions with great Concern the Death of Mr. *Wetmore*, late the Society's Missionary at *Rye*, as a Gentleman of extensive Usefulness, a Father and exemplary Pattern to the Clergy in those Parts; and he adds, that, at a Convention of the Clergy at *Newhaven*, the Rev. Mr. *Beach* preached to them a Sermon, in which he vindicated and proved the great Fundamental Articles of the Christian Faith, much to the Satisfaction and Edification of the Audience, and it hath been printed and published; the Rev. Dr. *Johnson*, President of the College for the Education of Youth in the City of *New York*, recommending it in a short Preface, as well calculated to
obviate

obviate the latitudinarian Errors of the Times ; and the Society's Missionaries testifying by their Hand-writings their Approbation and Esteem thereof, as being agreeable to the sacred Scriptures, to the Doctrine of the first and purest Ages of Christianity, and to the Articles and Liturgy of the Church of England ; and recommending it to the serious Perusal of their respective Missions, with their united Prayers that the Divine Blessing may attend it.

New York.

The Rev. Mr. Ogilvie, the Society's Missionary at *Albany*, and to the neighbouring *Indians* acquaints the Society, by his Letter dated *Albany*, February the 1st, 1760, that his Duty, as Missionary to the *Indians*, had been intirely compatible hitherto with his Chaplainship in the Army in the preceding Summer, when he attended the Royal *American* Regiment upon the Expedition to *Niagara*, there being no Chaplain on that Department, though three regular Regiments, and the Provincial one of *New York* were in it. All the *Mohawks*, and almost all the Six *Indian* Nations (or rather Tribes) they in all amounting to 940 Men, were upon that Service ; and Mr. Ogilvie constantly officiated to the *Mohawks* and *Oneidoes*, who regularly attended Divine Service ; and he gave them proper Instructions and Exhortations, and hoped that he had contributed, in some measure, to keep up Decency and good Order among them.

them. The *Oneidoes*, as they had Notice of his coming, met him at the Lake near their Castle, and brought ten Children to be baptized, together with a young Woman, who had been previously instructed in the Principles of Christianity, and Mr. *Ogilvie* baptized them before a great Croud of Spectators, who were pleased with the Attention and serious Behaviour of the *Indians* upon that solemn Occasion. During the Campaign, Mr. *Ogilvie* had an Opportunity of conversing with some of every one of the Six Nation-Confederacy, and their Dependents: and he found some of every Nation, who had been instructed by the Priests of *Canada* in the *Romish* Religion, and appeared extremely tenacious of their Ceremonies and Peculiarities; and he is informed from good Authority, that there is no Nation bordering on the five great Lakes, or the Banks of the *Ohio*, the *Mississippi*, and all the Way to *Louisiana*, but what are supplied with Priests and Schoolmasters, and have decent Places of Divine Worship, with every splendid Utenfil of their Religion. In the Fort of *Niagara*, there is an handsome Chapel, and a Priest of the Order of *St. Francis* performed the Service of the *Romish* Church therein, with great Ceremony and Parade; and had Instructions to receive the *Indians* with great Hospitality, and had a particular Allowance for that Purpose. Mr. *Ogilvie*, during his Stay there, performed Divine Service in that Chapel, according to the Liturgy of the Church of *England*; but he expresses his Fears,

Fears, that it has not been used for that Purpose from the Time of his Departure thence, which will not give the *Indians* the most favourable Impressions of our Religion, and they are not, he says, wanting to make very pertinent Reflections on such Occasions. In a subsequent Letter dated *Albany*, *May* the 20th, 1760, he writes, that since the Date of his preceding one, he had spent two Months among the *Indians*, and he had baptized, in that Branch of his Mission, from the 29th of *February* 1759 to the 29th of *February* 1760, 20 White and 13 *Indian* Children, and 2 Adults, and admitted 4 *Indian* young Women to the Holy Communion, after a careful Instruction of them in the Christian Faith. And in the City of *Albany*, and in the Township of *Schenectady*, he had baptized 104 White and 15 Black Children in the same Space of Time, and admitted 6 Catechumens, who upon Examination gave him a very satisfactory Account of their Faith, to the Sacrament of the Lord's Supper. By a third Letter dated *Oswego*, *August* the 9th, 1760, he informs the Society, that he set out from *Albany* on the 24th of *June* for *Oswego*, but tarried at *Fort Hunter* two or three Days in his Way, and preached twice, and baptized several White and *Indian* Children there; and General *Amherst*, on his Arrival at *Oneida* Lake, where a considerable Number of *Indians* had joined them, expressed great Pleasure at the Decency with which the Service of the Church had been per-

performed by a grave *Indian* Sachem ; and by the General's direction, Mr. *Ogilvie* went to the *Oneida* Town, where (he having sent a *Mohawk* before) he found a large Congregation ready to receive him, and six Adults presented themselves to be examined for Baptism, who all of them gave a very satisfactory Account of the Christian Faith, and appeared to have a serious Sense of Religion ; and therefore Mr. *Ogilvie* baptized them, and immediately afterwards joined them in Marriage (they being three principal Men of the *Oneida* Nation with their three Women, who had lived together many Years after the *Indian* Custom ; and, besides these, Mr. *Ogilvie* baptized fourteen Children, and married nine Couple ; he expresses his great Satisfaction in that Day's Service, and his hearty Wishes, that by our Successes in those Parts a more effectual Door may be opened for the Propagation of the Gospel among the *Indians*, whom he attends and reads Prayers to on Week Days, as often as the Duties of the Camp will admit, and the General constantly gives public Orders for Divine Service among them on the Lord's Day.

The Society being informed by a Letter from the Church of *West Chester*, dated *August* the 1st, 1760, that the Rev. Mr. *Standard*, their Missionary, was dead, and that for some Time before his Death he had been incapable, thro' his great Age, of performing his Office in the Church of which he had been the Incumbent

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more than thirty-four Years; and they earnestly praying for a worthy Successor to him, that might collect the Congregation then scattered as Sheep having no Shepherd; the Society have granted their Petition, by the Appointment of the Rev. Mr. *Milner*, a Native of that Province, and Son of a Gentleman of the City of *New York*, to the Mission of *West Chester*, he coming over from thence recommended to the Society by the Rev. Dr. *Johnson*, President of the College, and by the Rev. Dr. *Barclay*, Rector of the Church of *New York*, and being found worthy of, and admitted into Deacon's and Priest's Orders in our Church; and he now is on his Voyage to *West Chester*, where, the Society have good Hopes, he will answer the good Character transmitted to them of him, and both by Doctrine and by Example promote the Knowledge and Practice of the true Christian Religion.

Also the Rev. Dr. *Barclay*, in a Letter of *September* the 3d, 1760, transmitted an Address from the Church of *New Rockelle*, dated *July* the 30th preceding, wherein they acquaint the Society with the Death of the Rev. Mr. *Stoupe*, who for thirty-seven Years had been the Society's worthy Missionary and (to use their own Words) their own faithful Pastor, by which they are bereaved of the inestimable Blessing of the regular Dispensation of Divine Ordinances; and therefore they humbly request, that the Society will send them another Missionary, who is competently skilled in the *French* Language, the
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Congregation being chiefly composed of the Descendants of French Refugees, and they are, according to Dr. *Barclay*, a very orderly, sober, and religious People, to whom, at their earnest Request, he had preached twice lately, and administered the Holy Communion, and was much pleased with their devout Behaviour: All this being maturely considered, the Society have thought proper to remove the Rev. Mr. *Houdin*, itinerant Missionary, whose chief Residence was at *Trenton* in *New Jersey*, to the Mission of *New Rochelle*, he being a *Frenchman* by Birth, and capable of doing his Duty to them both in the *French* and *English* Language; but he is to officiate for the most part in *English*, that being well understood by much the greatest Part of the Congregation.

The Missions of *West-Chester* and *New Rochelle* are both within the large and populous County of *West-Chester*, as is also the Mission of *Rye*, to which the worthy and learned Mr. *Wetmore* was appointed Missionary in the Year 1727; but there is come lately an Account of his Death, to the inexpressible Concern not only of his own, but of the neighbouring Congregations of our Church in those Parts, and more especially and particularly of their Missionaries, who esteemed themselves happy in his Friendship and good Counsel, and his Loss will be endeavoured to be repaired in the best Manner in which it may be done.

New Jersey.

There is come a Letter from the Church-Wardens and Vestry of the Church of *Amboy*, dated *September* 15th, 1760, to acquaint the Society, that, to their no small Concern and Surprize, they were a second Time disappointed of the Missionary the Society had been so good as to design for them; the Rev. Mr. *Carter* having wrote to them, that at the particular Request and Sollicitation of Mr. *Shirley*, Governor of the *Bahama* Islands, he had determined to continue upon that Mission, and therefore the Church of *Amboy* most earnestly renew their Petition to the Society, that they would be pleased to supply their too long vacant Church with some other worthy Clergyman; which the Society will do by the first Opportunity. The Rev. Mr. *Mac-Kean*, the Society's Missionary at *New Brunswick* in this Colony, acquaints the Society, in a Letter dated *May* the 7th, 1760, that some Families had been added to his Church there since his Letter of *October* preceding, and he had good hopes, that in Time it would be greatly augmented, as People of various Denominations rent Pews in it, and always attend with their Families on our public Worship on the Lord's Day, when they have none in their own Way. And at *Spotswood* on *South River*, the People behave with great Decency and Order, and apparently great Devotion; and though he had not attempted to bring them under any Stipulation in Relation to his Support, the principal

cipal Persons of the Congregation had made him an handsome Present on New-Year's Day by the Hands of *Andrew Smith, Esq.* Mr. *Mac-Kean* officiates also at *Piscataqua* every third or fourth *Sunday* in the Month, but orders it so, as to officiate likewise at *Brunswick* in the Evening, a Method very satisfactory to them.

Pennsylvania.

A Petition was laid before the Society on the 19th Day of *September* 1760, from the Rev. Mr. *Ericus Unander*, a *Swedish* Clergyman, returning home to *Sweden* from *Pennsylvania* and *New Jersey*, setting forth, that he, having received Episcopal Orders from the Archbishop of *Upsal* in the Year 1747, was sent in the Year 1749 to the *Swedes* residing in the Colonies of *Pennsylvania* and *New Jersey*, where he had lived about eleven Years, and he was then on his Return to *Sweden*, and that during those eleven Years he had been occasionally serviceable to the Members of the Church of *England* in those Parts, when destitute of Missionaries, by officiating according to the Liturgy of the Church of *England*, and preaching to them, not only on the Lord's Day, but on Week Days, and by baptizing several hundreds of their Children, and above fifty Adults, and by catechizing upon all proper Opportunities: and therefore he humbly hoped that the Society would consider him for those Labours. To this Petition a Certificate was annexed from the Church-
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Wardens of the Church of St. John in Concord, testifying Mr. Unander's good Services in the Churches of Concord, Marcus Hook, Marlborough, and New London in Pennsylvania; and a Certificate from the Church-Wardens of the Church of Salem in New Jersey, of his occasional good Services to them likewise; to which was added a Testimonial dated July the 10th, 1760, from the Rev. Dr. Jenney, Rector of Christ's Church, Dr. Smith, Provost of the College, and Mr. Sturgeon, the Society's Catechist to the Negroes in Philadelphia, and Mr. Craig, Missionary at Chester, Marcus Hook, and Concord, in Favour of Mr. Unander; that he had always lived upon the most friendly Terms with the Clergy of the Church of England there, and had been of much Service in promoting its Interests by occasional Preaching, and administering the Sacraments amongst the Members thereof: wherefore the Society have bestowed upon Mr. Unander a Gratuity of Twenty Pounds, in Acknowledgement of these his pious Labours.

The Rev. Mr. Currie, the Society's Missionary at Radnor and Perquiboma, writes in his Letter of March the 31st 1760, he had been then in the Society's Service upwards of 23 years, and discharged his Duty to the Satisfaction of all that knew him, and now old Age and Infirmities are approaching, his sole Dependence, under God, is upon the Society, which he is persuaded will not abandon him in his old Age, who hath been their faithful Servant from his Youth. By his

his *Notitia Parochialis* it appears, that he had baptized 87 Children, and 3 Adults, after proper Instruction in the preceding half Year, and that the Number of his Communicants at that Time was 79.

The Society hath lately received a Petition from the Inhabitants of the County of *Berks*, dated *July 13th 1760*, setting forth, that the said County is a very large and increasing one, situated on the Frontier of the Colony, and hath never yet had any *English* Minister of any Denomination settled in it; nor hath it had the Happiness of being visited often by the Clergy of the interior Provinces, there being none whose Mission is so near them, as to allow them to come thither without neglecting their proper Parishes; that, in this Distress, they invited the Rev. Dr. *Smith*, Provost of the College in *Philadelphia*, to come and preach to them, who, out of Compassion to their Spiritual Wants, encouraged them to lay them before the Society, which they then presumed to do; and humbly pray, that the Society would be so good as to grant them a Missionary to reside at *Reading*, where a Church is already built by the *English* and the *Swedes*, who join with them in this Petition: And, in order to induce the Society to this, they will oblige themselves to pay yearly 60 Pounds *Pennsylvanian* Money (about 30 Pounds Sterling) over and above what the Society may be pleased to allow to such Missionary, and to give him all the further Encouragement

in their Power. And Dr. *Smith*, in a Letter dated *August* 26th 1760, writes to the Society, that the Subscribers to this Petition are personally known to him, he having officiated to them, and been present at their subscribing the Petition, and he knew them to be both able and willing to make good their Engagements; and he gives it as his most fair and candid Judgment, which, he adds, was also the Opinion of all the Episcopal Clergy in a late Convention, that there is no Place in that Colony where a Mission is more wanting, than at *Reading*, the chief Town of the County of *Berks*, about 60 Miles from *Philadelphia*, settled mostly with *Germans*, without any *English* Minister resident in it; while the *Romish* Priests on the one hand, and on the other the Sectaries dependent on the *Quakers*, are busy in perverting the Inhabitants to their particular Tenets. This the Society will use their best Endeavours to prevent as soon as may be, by the Appointment of an able and worthy Missionary, to teach them the Way of God in Truth.

North Carolina.

Arthur Dobbs Esq; the Governor of this Province, in his Letter of *January* 22d 1760, acknowledges the Receipt of a Letter from the Society, with a Box of Books; and promises to distribute the valuable Books intrusted to his Disposal, among the Persons best qualified to read them; and to take Care, that the Parcels directed

directed to the Society's Missionaries be delivered to them ; and he particularly thanks the Society, for their Appointment of the Rev. Mr. *Earl* to the Mission of *St. Paul's* Parish *Chowan* County, and the Rev. Mr. *Stewart* to the Mission of *St. Thomas's* Parish *Bath* Town ; and acquaints them, that he had placed the Rev. Mr. *Macdowell* at *Brunswick*, where he discharges his Duty much to his Satisfaction, and leads an exemplary good Life, and well deserves to be a Missionary. And upon this Recommendation and Mr. *Macdowell's* earnest Petition by a Letter dated *Brunswick*, *St. Philip's* Parish in *North Carolina*, *February* 9th 1760, the Society have received him into the Number of their Missionaries, and fixed him as such to that Parish ; they having before occasionally rewarded him for his extraordinary Services in his Visits to several Parishes in that Province ; he having agreed with the Vestry of his Parish, in every Year to reserve to himself four *Sundays*, to be employed in other Parishes, besides the Places which he can attend on common Days ; and in a Fortnight or three Weeks he has gone sometimes through two or three Counties, (each County being a distinct Parish) and been every Day employed in preaching and baptizing : And not very long before the Date of his Letter, he had been out as far as the Borders of *South Carolina*, and had so great a Number of Auditors from both Provinces, that they were obliged to assemble under the Trees, and in one Day he

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baptized 32 Children and Adults, among whom were five free Mulattoes.

The Rev. Mr. *Read*, the Society's Missionary in *Craven* County, returns his hearty Thanks to the Society, by a Letter dated *Newburn*, *March* the 5th 1760, for their Appointment of him to that Mission, in which he is happy in the Love and Esteem of his Parishioners, and performs his Duty much to their Satisfaction, as their Certificate in his Favour, dated *March* the 3d 1760, testifies; it sets forth, that Mr. *Read* had served the Cure of that Parish for more than six Years, and, during that Time, he had diligently attended the Parish Church, and eight Chapels situated at great Distances from it; and he had given them great Satisfaction by a regular and exemplary Life, and by a faithful Discharge of his Duty: And in a Letter dated *June* the 26th 1760, Mr. *Read* transmits his *Notitia Parochialis*, in which he computes that the White Inhabitants of the Parish are about 2500, of whom 1800 are Members of the Church of *England*, the rest Protestant Dissenters of various Denominations; except about nine or ten Papists; *Indians* there are none, but he is afraid most of the *Negroes* (about a thousand) may too justly be reckoned Heathens; it being impossible for the Ministers in such extensive Parishes to perform their more immediate Duties in them, and find Time sufficient for those poor Creatures Instruction, and very few, if any, of their Masters, will take the least Pains about it; and the
Number

Number of White Children he had baptized from *February* the 7th amounted to 114, besides eleven Black ones; and the Communicants in his several Congregations were 139.

The Rev. Mr. *Earl*, the Society's Missionary in *Chowan* County, returns his hearty Thanks for his Appointment, and acknowledges in his Letter of *May* the 5th 1760, the Receipt of a Box of Books, together with the Instructions of the Society, to which he promises, with the Assistance of God's Grace, to adhere strictly; he had not before kept an exact Account of the Numbers which he had baptized, nor of the Communicants, but he will do it for the future; and he computes, that he had baptized, in the twelve months preceding, not less than 300 persons, and the Number of Communicants in his several Congregations are not less than 100, which he has the satisfaction to see increasing already in the Parish Church, and he hopes to see the same in the other Parts of his Mission. The Church-Wardens and Vestry of the Parish, in a letter of the same Date, present their sincere Thanks to the Society for the Appointment of Mr. *Earl* to be their Missionary, who, during the Time of his Residence among them, hath gained the universal Esteem and Applause by his useful Doctrine and exemplary Life, according to their Testimonial.

The Rev. Mr. *Stewart*, the Society's Missionary at St. *Thomas's* Parish *Bath Town*, in his Letter of *May* the 20th 1760, acknowledges

the Receipt of a Letter, together with a Box of Books from the Society, about six Months before, and returns Thanks for them, and professes his Hopes and Trust in God, that his Conduct will always merit the Society's Approbation; according to his Account the White Inhabitants of his Parish are about 2200, of whom more than 1800 profess themselves Members of the Church of *England*; and he had baptized, in the preceding Half-year 121 White and 26 Black Infants, and 2 White and 4 Black Adults, after proper Instruction, and his Communicants are 139. And the Rev. Mr. *Moir*, the Society's itinerant Missionary in this Province, by his Letter, dated *Edgcombe*, *April* the 8th, 1760, writes, that from the 16th of *October* preceding, he had baptized 206 White, and 3 Black Children, and there were more than 50 Communicants in the Parish of *Edgcombe*.

South Carolina.

The Rev. Mr. *Harrison*, the Society's Missionary at St. *James's Goose-Creek* Parish, writes in his Letter of *April* the 14th 1760, that he had baptized, since the Date of his preceding Letter, nineteen Children and five Negroe Adults, and he had thirty-two White and twenty-eight Black Communicants; but that the War in which they were unhappily engaged with the *Cherokees*, made it impossible for him to inform the Society at present, with any Degree of Certainty, of the Number of Inhabitants in that Parish;

Parish; he can only say in general, that they are greatly increased, many of the Frontier People having, for the greater Security, come and settled among them.

The Rev. Mr. *Baron*, the Society's Missionary at St. *Bartholomew's* Parish, acquaints the Society, by his Letter dated *June* the 20th, 1760, that his Parishioners had built two very handsome Brick Chapels, which were so far finished as to be fit for public Service two Years ago, but some Ornaments within are yet wanting, together with Bibles and Common Prayer Books for the Reading-Desk, which he desires may be sent him, and be deducted out of his Salary: that he officiated alternately in these Chapels, which, with the other occasional Duties in so large a Parish, is a great Fatigue, but he blesses God, he can pretty well endure it, and thinks himself happy in his Mission, in which he shall always endeavour to testify his Gratitude to the Society, by sparing no Pains to answer their pious Designs: In good Hopes of which, and to encourage him to it, and in Approbation of his good Intention in relation to the Bibles and Common Prayer Books, the Society hath ordered them, to be sent him upon their own Account. The War with the *Cherokees*, together with some other Accidents, it is presumed, hath occasioned the Want of further Accounts of the Year 1760 to the Society from this Province.

Georgia.

Georgia.

The Rev. Mr. Zouberbubler, the Society's Missionary at *Savannah* in *Georgia*, in his Letter dated *July* the 14th, 1760, laments, that the Heat of the Climate, and the Fatigue of 14 Years pastoral Labours in it, have so affected his Constitution, as to render his Strength more and more unequal to the great Duty of his Mission; and he had been of late afflicted with such a Train of Disorders, that his Friends and the Physicians thought nothing but a Change of Climate can restore his Health. But his Regard for the Interest of Religion, and for his Parishioners, had determined him to remain in it to *Christmas*, by which Time he hoped the Society would appoint him a Successor, which his Parishioners likewise earnestly request, in a Letter of the same Date, and, in Recommendation of Mr. Zouberbubler, write, that he had constantly supported the Character of a good Clergyman both in Doctrine and Example among them.

Bahama Islands.

The Abstract of the preceding Year gives an Account of the Society's Appointment of the Rev. Mr. Carter, their Missionary of these Islands, to the Mission of *Amboy* in *New Jersey*, at his own Request, and they were surprized (as we have already mentioned) with the Account of his afterwards declining that Service; but by a Letter from him, dated from *New Providence*,
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in the *Bahama* Islands, October the 20th, 1760; it appears, that Mr. *Shirley*, who not long before was arrived to the Government of these Islands, had made such Objections against his leaving them without a Pastor, and the Soldiers without a chaplain, that he thought he could not, consistently with his Duty, leave the Mission of the *Bahama* Islands; and he believed the Governour himself would give his Reasons to the Satisfaction of the Society for keeping him there; he thanked God he had got over the Heat of the Summer, and he was in great Hopes of being the better for the ensuing Winter; and he adds, he will devote himself to the Service of the People through the whole Extent of his Mission. Whereupon the Society have directed a Letter to be sent after the Rev. Mr. *Duncanson*, a Clergyman of the Church of *England*, educated at *Trinity* College in *Dublin*, whom, upon the Recommendation of the Bishop of *Limerick*, they had appointed to succeed Mr. *Carter* in this Mission of the *Bahama* Islands, and upon his Voyage thither, to remove to the vacant Mission of *Savannah* in *Georgia*.

☞ The Society, from their first Institution, taking into their serious Consideration the absolute Necessity there is, that those Clergymen, who shall be sent abroad, shall be duly qualified for the Work to which they are appointed, desires every one who recommends any Person to them
for

for that Purpose, to testify their Knowledge, as to the following Particulars :

1. The Age of the Person.
2. His Condition of Life, whether single or married.
3. His Temper.
4. His Prudence.
5. His Learning.
6. His sober and pious Conversation.
7. His Zeal for the Christian Religion, and Diligence in his holy Calling.
8. His Affection to the present Government.
9. His Conformity to the Doctrine and Discipline of the Church of *England*.

And the Society doth now request, and earnestly beseech all Persons concerned, that they recommend no Man out of Favour or Affection, or any other worldly Consideration, but with a sincere Regard to the Honour of Almighty God and our blessed SAVIOUR ; as they tender the Interest of the Christian Religion, and the Good of Men's Souls.

And the Society particularly desire their Friends in *America* to be so just to them, when any Person appears there in the Character of a Clergyman of the Church of *England*, but by his Behaviour disgraces that Character, to examine as far as may be into his Letters of Orders, his Name and Circumstances, and to inspect the public

public List of the Names of the Missionaries of this Society, published annually with the Abstract of their Proceedings; and the Society are fully persuaded it will appear, that such unworthy Person came thither without their Knowledge; but if it should happen, that any such should come thither from them, they intreat their Friends in *America*, in the sacred Name of Christ, to inform them, and they will *put away from them that wicked person.*

The Receipts and Payments on the General Account of the Society for the Year past, stood thus at the Audit of the Society on the 28th Day of *January 1761.*

R E C E I P T S.

By Ballance in the Hands of the Treasurer on the 31st Day of *January 1760.* } 340 12 11

By Benefactions and Legacies in the Year 1760. } 1474 17 6

By Subscriptions of Members of the Society } 692 18 9

By Rent from Tenants, and by Dividends in the publick Funds. } 820 1 10

By Sale of 1500 *L.* Old *South-Sea* Annuities at 84 per Cent. } 1260 0 0

Total 4588 11 0

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P A Y M E N T S.

By Salaries to Missionaries, Catechists, School-masters, and the Officers of the Society	l.	s.	d.
	38	24	15 6
By Books, Gratuities to Missionaries, and other accidental Charges		49	18 2
By the Maintenance and Education of two Negro Youths under the Care of the Rev. Mr. Moore		75	6 9
Total	43	99	0 5

By Ballance in the Hands of the Treasurer on the General Account of the Society on the 28th Day of January 1760. } 189 10 7

Barbadoes.

The Society, in the Beginning of the Year 1760, took into Consideration the State of their Plantations in *Barbadoes*, bequeathed in Trust to them by General *Christopher Codrington*, for the Support and Maintenance of *Codrington College*, founded by him in that Island; and on the 21st Day of *March* 1760. appointed a special Committee for their better Information, which, after several Meetings, and a full Inquiry, reported to the Society, at their annual Meet-

Meeting on the 20th Day of February 1761, that they had met as often as Business had required them, and had looked over the *Barbadoes* Accounts of the Year 1759, and all the Correspondence relating to those Affairs within the last year, and that it was with Satisfaction that they reported to the Society, that their Affairs in *Barbadoes* seem to promise well, as may appear by the annexed Abstract of the *London* Account brought down to the 28th Day of January 1761.

Abstract of the Society's *London* Account relating to *Codrington* College and their Plantations in *Barbadoes*, as ballanced by the Auditors of the Society on the 28th Day of *January* 1761.

The Society to the Trust Dr.

By Ballance of Accounts on the } 2558 17 6½
3rd Day of *January* 1760.

By Old *South-Sea* Annuities, including 1400 *l.* purchased } 3000 0 0
March 20.

By net Produce of 100 Casks of Clayed Sugars sold at } 2556 8 3
London.

By Dividends on the said 3000 *l.* } 90 0 0
Annuities for one Year, due
October 10, 1760.

£. 8205 5 9½

By

The Society to the Trust		Cr.		
		<i>l.</i>	<i>s.</i>	<i>d.</i>
By Purchase of 1400 <i>l.</i> Old	}	1176	0	0
South-Sea Annuities at 84				
per Cent. March 20th 1760.				
By Payment of the Attorney's	}	264	8	11
Bill from Barbadoes.				
By Salaries to Professors at Co-	}	170	0	0
drington College.				
By Ditto to Officers in London.		75	0	0
By Invoice of Goods sent to	}	498	16	2
Barbadoes				
By Commission of 2 $\frac{1}{2}$ per Cent.	}	12	9	4
for Sale of Sugars.				
By petty Disbursements.		13	11	10
By 3000 <i>l.</i> Old South-Sea An-	}	3000	0	0
nuities remaining in the				
Name of the Society.				
By Cash in the Hands of the	}	2994	19	6 $\frac{1}{2}$
Society's Treasurer, January				
28, 1761.				

£. 8205 5 9 $\frac{1}{2}$

A LIST

A LIST of the MEMBERS

OF

*The SOCIETY for the Propagation of
the Gospel in Foreign Parts.*

Those marked thus * were chosen Members in the Year
1760.

A.

THE Right Reverend *Robert Lord Bishop*
of *St. Asaph*.
Fisfield Allen, D. D. Archdeacon of *Middlesex*.
Thomas Archer, M. A. Prebendary of *St. Paul's*.
Francis Astry, D. D. Treasurer of *St. Paul's*.
Francis Ascoug, D. D. Prebendary of *Winchester*.
William Ayerst, D. D. Prebendary of *Canterbury*.
Charles Ward Aptborp, of *New York*, Esq;
John Aptborp, of *London*, Esq;
James Aptborp, of *Boston*, Esq;.
East Aptborp, M. A. Fellow of *Jesus College* in
Cambridge

*Cambridge in England, and Missionary to the
Church of Cambridge in New England.*

* *James Aufe, of Great Torrington in Devon-
shire, Esq;*

B.

THE Right Honourable *William* Earl of
Bath.

The Right Reverend *Edward* Lord Bishop of
Bath and Wells.

The Right Reverend *John* Lord Bishop of
Bangor.

The Right Reverend *Philip* Lord Bishop of
Bristol.

Sir *John Barnard* Knt. Alderman of *London.*

The Honourable *Francis Barnard* Esq; Gover-
nor of the Province of *Massachusetts Bay* in
New England.

Edward Ballard, D. D.

* *Thomas Barnard, M. A.* Rector of the Church
of *Bridge Town* in *Barbadoes.*

* *Mr. James Barclay.*

Mr. Solomon Barton, Merchant.

Cutts Barton, D. D.

John Bradstreet Esq; Colonel.

Joseph Forster Barham Esq;

Philip Bearcroft, M. A.

George Berkeley, M. A.

John Berriman, M. A.

John Berny D. D. Archdeacon of *Notwich.*

William Best D. D.

Calverley

Calverley Bewicke Esq;
Thomas Birch D. D. S. R. S.
Thomas Blackwell M. A.
Ebenezer Blackwell Esq;
Jonathan Blenman Esq; Attorney-General in
Barbadoes.
Robert Bolton LL. D. Dean of Carlisle.
Peniston Booth D. D. Dean of Windsor.
William Bowles M. A. Fellow of Winchester
College.
William Brakenridge, D. D.
Robert Breton M. A. Archdeacon of Hereford.
Henry Burrough M. A.
Joseph Browne D. D. Provost of Queen's College
in Oxford.
Daniel Burton D. D. Chancellor of the Diocese
of Oxford.
John Burton D. D. Fellow of Eaton College.
Thomas Burton D. D. Archdeacon of St. David's

C.

THE most Reverend *Thomas Lord Arch-*
bishop of Canterbury.
 The most Reverend *Michael Lord Archbishop of*
Cashel.
 The Right Reverend *Richard Lord Bishop of*
Carlisle.
 The Right Reverend *Edmund Lord Bishop of*
Chester.
 The Right Reverend *William Lord Bishop of*
Chichester.

The

The Honourable *George Clinton*, Esq; Admiral.
Sir *John Cross*, Bart.

John Chapman D. D. Archdeacon of *Sudbury*.

Angel Chauncey D. D. Prebendary of *Salisbury*.

Timothy Collins M. A. Canon Residentiary of
Wells.

Mr. *John Cobb*.

Edward Cobden D. D. Archdeacon of *London*.

* *Edward Codrington*, Esq.

John Cooksey M. A.

Charles Walter Congreve A. M. Archdeacon of
Armagh.

Allen Cowper M. A.

John Craven M. A.

Samuel Creswick D. D. Dean of *Wells*.

Lewis Crusius D. D. Prebendary of *Worcester*.

D.

THE most Reverend *Charles* Lord Arch-
bishop of *Dublin*.

The Right Honourable *William* Earl of *Dart-
mouth*.

The Right Reverend and Honourable *Richard*
Lord Bishop of *Durham*.

The Right Reverend *Anthony* Lord Bishop of
St. David's.

The Honourable *Wriothesley Digby*, Esq; LL. D.

The Honourable *Arthur Dobbs*, Esq; Governor
of *North Carolina*.

John Dalton D. D. Prebendary of *Worcester*.

Richard Dalton, Esq;

K

Christopher

Christopher Dawson, Esq;
Peter d'Espaignol, Esq;
John Denne D. D. Archdeacon of *Rochester*.
Samuel Dickens D. D. Prebendary of *Durham*.
George Dixon D. D. Principal of *Edmund Hall*,
 in *Oxford*.
Thomas D'oyly D. D. Archdeacon of *Lewis*.
Thomas Drake D. D.
Philip Duval LL. B.
Robert Dinwiddie Esq;

E.

THE Right Reverend *Matbias* Lord Bishop
 of *Ely*.

The Right Reverend *George* Lord Bishop of
Exeter.

John Emerson M. A.
Jucks Egerton, M. A.
Sloane Elsemere D. D.
George Errington, Esq;
John Ewer D. D. Canon of *Windsor*.

F.

Frederick Frankland Esq;
John Fountayne D. D. Dean of *York*.
William Freind D. D. Dean of *Canterbury*.
Tobias Frere Esq;
Thomas Edwards Freeman Esq;
 The Rev. Mr. *Folds*.

THE

G.

THE Right Honourable *John Earl Granville.*

* The Right Reverend *William Lord Bishop of Gloucester.*

Henry Galley D. D. Prebendary of Gloucester.

William Geekee D. D. Archdeacon of Gloucester.

Edmund Gibson M. A. Precentor of St. Paul's.

John Griffith D. D. Prebendary of Canterbury.

Mr. Benjamin Goodison.

John Gooch M. A. Prebendary of Ely.

Francis Gosling Esq; Alderman of London.

David Gregory D. D. Dean of Christ Church, Oxon.

Thomas Greene D. D. Dean of Salisbury.

Blinman Gresley M. A.

H.

THE Right Honourable *George Montagu Dunk, Earl of Halifax.*

The Right Honourable and Right Reverend *James Lord Bishop of Hereford.*

* The Honourable and Reverend *John Harley M. A. Archdeacon of Salop.*

* The Honourable *James Hamilton Esq; Governor of Pennsylvania.*

Sir Thomas Harrison Knt. Chamberlain of London.

Hugh Hall, of Boston in New England, Esq;

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Gabriel Hanger Esq;
George Harrison, of the City of *New York*, Esq;
Bartholomew Hammond, Esq;
Benjamin Hayes Esq;
Mr. George Hayter.
John Head D. D. Archdeacon of *Canterbury*.
William Herring D. D. Dean of *St. Asaph*.
Thomas Herring M. A.
Samuel Holcomb D. D. Prebendary of *Canterbury*.
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Joseph Hudson Esq; Major General.
William Western Hugessen Esq;
Christopher Hussey D. D.
William Hutton M. A.

I.

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Stephen Theodore Janssen Esq; Alderman of
London.
Charles Jenner D. D. Archdeacon of *Huntingdon*.
Laurence Jackson B. D. Prebendary of *Lincoln*.
Samuel Johnson D. D. President of the College for
 the Education of Youth in the City of *New York*.

K.

THE Right Honourable *Thomas* Earl of
Kinnoul.
Anthony Keck, Serjeant at Law.

THE

L.

THE Right Reverend *Thomas* Lord Bishop
of *London*.

The Right Reverend *John* Lord Bishop of
Lincoln.

The Right Reverend *Frederick* Lord Bishop of
Lichfield and Coventry.

The Right Reverend *Richard* Lord Bishop of
Landaff.

The Right Reverend *William* Lord Bishop of
Londonderry.

Robert Lamb, LL. D. Dean of *Peterborough*.

Charles Lyttelton LL. D. Dean of *Exeter*.

John Lawrey M. A. Prebendary of *Rocheſter*.

William Lloyd M. A.

M.

THE Right Honourable *Charles* Lord May-
nard.

Margaret Profeſſor of Divinity, *Oxon*.

Margaret Profeſſor of Divinity, *Cambridge*.

Alexander Macaulay Eſq;

Robert Markham D. D. Prebendary of *Durham*.

Oſſory Medlicot M. A.

John Frederick Miede D. D. Proteſtant Eccle-
ſiaſtical Counſellor to the Elector *Palatin*.

Jeremiah Milles D. D. Precentor of *Exeter*.

John Myonnet M. A.

Charles Moſs D. D. Archdeacon of *Colcheſter*.

Roger

Roger Moystyn M. A.
 * *Daniel Moore, Esq;*
Thomas Moore D. D.
John Moore, M. A.
Dr. Morton S. R. S.
John Morgan, B. D. Chancellor of St. David's.
Thomas Morison M. A.

N.

THE most Noble *Thomas Holles Duke of Newcastle.*

The Right Reverend *Thomas Lord Bishop of Norwich.*

Stephen Niblet D. D. Warden of All Souls College in Oxford.

Gerard Neden D. D.

Thomas Newton D. D. Prebendary of Westminster.

Samuel Nicolls LL. D. Master of the Temple.

John Nicoll D. D. Prebendary of Westminster.

John Nicols D. D. Prebendary of Ely.

O.

THE Right Reverend *John Lord Bishop of Oxford.*

The Honourable *James Oglethorpe Esq; Lieutenant General.*

THE

P.

THE Right Reverend *Richard* Lord Bishop
of *Peterborough*.

The Right Honourable Sir *Thomas Parker*, Lord
Chief Baron of the *Exchequer*.

Sir *John Philipps*, Bart.

Thomas Pardo D. D. Principal of *Jesus College*
Oxon.

Vincent Perronet M. A.

* *Jonathan Perrie* Esq;

The Reverend *James Perard* M. A. Chaplain to
the King of *Prussia*.

Charles Plumtree D. D. Archdeacon of *Ely*.

Edward Poole M. A. Prebendary of *Brecknock*.

John Potter D. D. Archdeacon of *Oxford*.

John Pownall Esq; Secretary to the Lords of
Trade and Plantations.

The Hon. *Thomas Pownall* Esq; Governor of
South Carolina.

R.

THE Right Reverend *Zachary* Lord Bishop
of *Rocheſter*, and Dean of *Westminſter*.

Sir *Thomas Robinſon* Bart.

Thomas Rawlinſon Esq; Alderman of *London*.

Thomas Randolph D. D. Preſident of *Corpus Chriſti*
College in *Oxford*.

Regius Profeſſor of Divinity, *Oxon*.

Regius Profeſſor of Divinity, *Cambridge*.

John

John Richards D. D.

William Richardson D. D. Master of Emanuel College, Cambridge.

Dr. Nicolas Robinson

William Robinson, Esq;

Mr. John Ross of Philadelphia.

John Rutherford M. A.

S.

THE Right Reverend *John* Lord Bishop of *Salisbury.*

The Honourable *William Shirley* Esq; Governor of the *Bahama Islands.*

Samuel Salter D. D. Preacher at the Charter-house.

Erasmus Sanders D. D. Prebendary of Rochester.

George Sayer D. D. Archdeacon of Durham.

William Simpson D. D.

Jonathan Shipley LL. D. Dean of Winchester.

William Smith D. D. Provost of the College for the Education of Youth in the City of Philadelphia.

Samuel Squire D. D. Archdeacon of Bath.

Henry Stebbing D. D. Chancellor of Salisbury.

Samuel Stedman D. D. Prebendary of Canterbury.

Mathew Stewart of N. London, Merchant.

Adlard Squire Stukeley Esq;

Joseph Sims M. A. Prebendary of St. Paul's.

John Simpson M. A.

SIR

T.

SIR *John Thorold* Bart.
William Talbot M. A.
Thomas Tanner D. D. Prebendary of *Canterbury*.
Mr. *St. George Talbot*, of *New York*.
John Tattersall M. A.
John Taylor LL. D. Chancellor of *Lincoln*.
Edmund Tew D. D.
Thomas Tipping M. A.
John Thomlinson M. A.
John Thomlinson, Esq;
John Thomlinson, jun. Esq;
James Torkington M. A.
Hugh Thomas, D. D. Dean of *Ely*.
John Thomas D. D. Prebendary of *Westminster*.
John Thornton Esq;
John Torriano Esq;
Chauncey Townshend Esq;
Thomas Townson B. D.
James Tonstal D. D. Treasurer of *St. David's*.
Barlow Trecothick, Esq;
Josiah Tucker D. D. Dean of *Glocester*.

V.

P *Hilip de Valois* M. A.
Henry Vane M. A. Prebendary of *Durham*.
Abbot Upsher M. A.

L

THE

W.

THE Right Reverend *James* Lord Bishop of
Worcester.

The Right Reverend *Richard* Lord Bishop of
Waterford.

The Honourable *Benning Wentworth* Esq; Go-
vernor of *New Hampshire* in *New England.*

Francis Walwyn D. D. Prebendary of *Canter-*
bury.

Henry Waterland LL. B. Prebendary of *Bristol.*

John Waugh D. D. Dean of *Worcester.*

John Wilberfoss, Esq;

Christopher Wilson D. D. Canon Residentiary of
St. Paul's.

Thomas Williams of *Mertbyr*, Prebendary of
Brecknock.

John Wills M. A.

Mr. *John Willis.*

Edward Wilson M. A.

Thomas Wilson D. D. Prebendary of *Westminster.*

Granville Wheeler M. A.

Samuel Wolley M. A. Prebendary of *Worcester.*

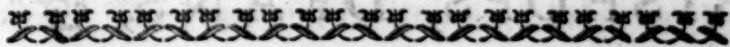
Y.

THE most Reverend *John* Lord Archbishop
of *York.*

Francis Yarborough D. D. Principal of *Brazen-*
Nose College, Oxford.

Edward

Edward Yardley B. D. Archdeacon of *Cardigan*.
Edward Younge LL. D. Clerk of the Closet to
the Princess Dowager of *Wales*.



LADIES Annual Subscribers.

LADY *Curzon*.
The Honourable Mrs. *Shirley*.
Mrs. *Cotton* of *Etwall* in *Derbyshire*.
Mrs. *Apthorp* of *Hatton Garden*.
Miss *Cordelia Bright*.
Miss *Gordon*.



A LIST of the
BISHOPS, DEANS, &c.

Who have PREACHED before

*The SOCIETY for the Propagation of the
 Gospel in Foreign Parts.*

Anno

- 1701 **T**HE Reverend Dr. *Willis*, Dean of
Lincoln.
- 1702 The Lord Bishop of *Worcester*, Dr. *Lloyd*,
 not printed.
- 1703 The Lord Bishop of *Sarum*, Dr. *Burnet*.
- 1704 The Lord Bishop of *Lichfield* and *Coven-*
try, Dr. *Hough*.
- 1705 The Lord Bishop of *Chichester*, Dr. *Wil-*
liams.
- 1706 The Lord Bishop of *St Asaph*, Dr. *Beve-*
ridge.
- 1707 The Reverend Dr. *Stanley*, Dean of *St.*
Asaph.
- 1708 The Lord Bishop of *Chester*, Sir *William*
Dawes.
- 1709 The Lord Bishop of *Norwich*, Dr. *Trimnel*.
- 1710 The Lord Bishop of *St Asaph*, Dr *Fleetwood*.

- 1711 The Reverend Dr. *Kennet*, Dean of *Peterborough*.
1712 The Lord Bishop of *Ely*, Dr. *Mooze*.
1713 The Reverend Dr *Stanhope*, Dean of *Canterbury*.
1714 The Lord Bishop of *Clogher*, Dr. *Ash*.
1715 The Reverend Dr. *Sherlock*, Dean of *Chichester*.
1716 The Reverend Mr. *Hayley*, Canon Residentiary of *Chichester*.
1717 The Lord Bishop of *Hereford*, Dr. *Bisse*.
1718 The Lord Bishop of *Lichfield* and *Conventry*, Dr. *Chandler*.
1719 The Lord Bishop of *Carlisle*, Dr. *Bradford*.
1720 The Reverend Dr. *Waddington*.
1721 The Lord Bishop of *Bristol*, Dr. *Bolter*.
1722 The Reverend Dr. *Waugb*, Dean of *Gloucester*.
1723 The Lord Bishop of *Ely*, Dr. *Greene*.
1724 The Lord Bishop of *St. Asaph*, Dr. *Wynn*.
1725 The Lord Bishop of *Gloucester*, Dr. *Wilcocks*.
1726 The Lord Bishop of *Norwich*, Dr. *Leng*.
1727 The Lord Bishop of *Lincoln*, Dr. *Reynolds*.
1728 The Lord Bishop of *Hereford*, Dr. *Egerton*.
1729 The Reverend Dr. *Pearce*.
1730 The Reverend Dr. *Denne*, Archdeacon of *Rochester*.

- 1731 The Reverend Dr. *Berkeley*, Dean of *Londonderry*.
1732 The Lord Bishop of *Lichfield* and *Conventry*, Dr. *Smallbrooke*.
1733 The Reverend Dr. *Maddox*, Dean of *Wells*.
1734 The Lord Bishop of *Chichester*, Dr. *Hare*.
1735 The Reverend Dr. *Lynch*, Dean of *Canterbury*.
1736 The Lord Bishop of *St David's*, Dr. *Clagget*.
1737 The Lord Bishop of *Bangor*, Dr. *Herring*.
1738 The Lord Bishop of *Bristol*, Dr. *Butler*.
1739 The Lord Bishop of *Gloucester*, Dr. *Benson*.
1740 The Lord Bishop of *Oxford*, Dr. *Secker*.
1741 The Reverend Dr. *Stebbing*, Chancellor of *Sarum*.
1742 The Lord Bishop of *Chichester*, Dr. *Mawson*.
1743 The Lord Bishop of *Landaff*, Dr. *Gilbert*.
1744 The Reverend Dr. *Bearcroft*, Secretary of the Society.
1745 The Lord Bishop of *Bangor*, Dr. *Hutton*.
1746 The Lord Bishop of *Lincoln*, Dr. *Thomas*.
1747 The Lord Bishop of *St Asaph*, Dr. *Lisle*.
1748 The Reverend Dr. *George*, Dean of *Lincoln*.
1749 The Lord Bishop of *St David's*, Dr. *Trevor*.
1750 The Lord Bishop of *Peterborough*, Dr. *Thomas*.
1752 The Lord Bishop of *Carlisle*, Dr. *Osbaldiston*.
1735

- 1753 The Lord Bishop of *Landaff*, Dr. *Cresset*.
1754 The Lord Bishop of *St Asaph*, Dr. *Drummond*.
1755 The Lord Bishop of *Norwich*, Dr. *Hayter*.
1756 The Lord Bishop of *Lichfield* and *Coventry*,
Dr. *Cornwallis*.
1757 The Lord Bishop of *Chester*, Dr. *Keene*.
1758 The Lord Bishop of *Gloucester*, Dr. *Johnson*.
1759 The Lord Bishop of *St. David's*, Dr. *Ellis*.
1760 The Lord Bishop of *Chichester* Dr. *Asburnham*.
1761 The Lord Bishop of *Landaff*, Dr. *Newcome*.
-

ERRATA.

In the Abstract for 1760, P. 60, for 248 read 428; P. 61,
for 554 read 734.



The

The Form of a LEGACY to this SOCIETY.

ITEM, *I give to the Incorporated SOCIETY, for the Propagation of the Gospel in Foreign Parts, the Sum of* ^{to} *be raised and paid by and out of all my ready Money, Plate, Goods, and Personal Effects, which by Law I may or can charge with the Payment of the same (and not out of any Part of my Lands, Tenements, or Hereditaments) and to be applied towards carrying on the Charitable Purposes for which the said Society was Incorporated.*

N. B. The Variation in this Form of a LEGACY, from that formerly printed, is made necessary, on Account of some late unhappy Mistakes in Wills, by which several considerable Legacies have been lost to the Society, and the good Intentions of the Testators have been intirely defeated, because the Sums bequeathed to the Society have been ordered to be raised, or paid out of Lands, or Real Estates, which is not now permitted by Law.

Direct to *Edward Pearson, Esq;* in *Duke Street, Westminster,* their TREASURER.

And to the Reverend Dr. *Bearcroft,* at the *Charterhouse,* their SECRETARY.

